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E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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COMMUNICATIONS.

For the Christian Secretary.

Mr. Editor.—The following Essay was recently read before a full meeting of the Ministerial Conference, connected with the Ashford Association, and accepted. It was also voted, unanimously, to offer it to the Christian Secretary and Christian Reflector for publication. It is therefore forwarded for that purpose.

N. BRANCH.

REMOVAL OF MINISTERS—CAUSES.

The removal of ministers from the people of their charge, was once thought to be an affair of great moment, and on the question of its expediency, the minds of pious and eminent ministers have been greatly agitated and racked. It has, however, in our times become such an every-day occurrence, as to excite little if any interest, even with those most concerned in the event. This question, we consider like most cases, will admit of extremes which it is proper to avoid.—For a minister to become so absorbed on such a subject as to rack and tear his mind almost to desperation, is, in our opinion, attaching too much importance to the mere place of labor, and would be more appropriate on the question of continuing in, or quitting the ministry. It seems to imply what is often found not to be true, i. e. that others may not occupy the place which he vacates, with equal success and advantage; or that he himself cannot be equally useful in some other part of the vineyard. On the other hand, to feel perfectly indifferent on the question of our continuance with a people, implies a disregard to the intimations and leadings of divine providence, if not a defect in the affectionate regard which is always supposed to exist between a minister of Christ and his people. As the two cases above mentioned appear at antipodes, and the last to be the error of the present day, it will be proper to exhibit some of the causes to which such frequent removals may be attributed.

The frequent removal of ministers, may, in the first place, have been occasioned, to a considerable extent, by churches too hastily settling ministers whose intellectual culture and resources were evidently inadequate to sustain the places to which they have been invited. Men are apt to vibrate to extremes, and as some have obviously overrated intellectual acquirements, so they have been as erroneously underrated by others; and it is difficult to say which have deserved the severest rebuke, the haughtiness of the former, or the presumption of the latter. A minister of very limited resources may scatter a dozen sermons over a vast territory, interest every congregation which he addresses, and pass with a certain class of hearers, for first rate preacher, who could not sustain himself six months with a people of ordinary intelligence, as a stationary preacher.—If preaching the gospel consisted in uttering any crude mass of thoughts that might offer themselves to the speaker, interspersed with vulgar anecdotes, bandied all over the country, then, almost any person who could manage so as to combine a little wit, a little assurance, and a little artificial pathos, with a smattering of knowledge, would pass for an able minister of the New Testament, especially if he declaim loudly against learning, salaried ministers, and popularity.—But if it consist in illustrating and enforcing a great system of revealed truth, and tracing out the relations of one part with another in its ramifications and bearings, assigning to each its appropriate place in the system, so as to present the people year after year with a rich variety, then, a large amount of biblical knowledge, associated with much mental culture and research, will be found indispensable. Let us not be misunderstood; we consider biblical knowledge alone sufficient to make a minister a workman that needeth not to be ashamed, and every other science to be regarded as it becomes subservient to its acquisition. Nor would we be very scrupulous whether it be obtained within the walls of a college, or in a carpenter's or blacksmith's shop, providing it be obtained.

Some of our churches seem wholly to overlook the vast increase of light and knowledge produced by the multiplication of Seminaries, Newspapers, Lyceums, Debating Societies, together with Tract Societies, Bible classes, Sabbath schools, S. S. Libraries, &c., and in retrospecting the history of the church, in this country, recollect the times when a minister would labor six days in the week at secular employment, and preach on the Sabbath to the acceptance of hearers, and ask with confidence, if the labors of such were not blessed of God; and think the same course may be adopted in the present day with equal success! But we may as well declaim against steamboats and rail roads, and attempt to bring back the public to their former plodding. The passengers, after all, will not spend 14 days in going from Boston to Philadelphia, if they can perform it in as many hours. Ministers must not only keep pace with the times, but in advance of those whom they would instruct. If any have the misfortune to aspire to the reputation and emolument of a settled minister, without the study and research necessary to sustain it, the smiles of the scores of young criti-

ics with which in the present day he is surrounded, will remind him of his folly, and the people will seek another minister. By assuming the office of an instructor, he has placed himself in the attitude of one more skilful than others in the subjects taught, and if he be not so, his hearers will sit uneasy, or abandon his ministry.

Another cause of the frequent removal of ministers is the want of a competent support. It is a plain case, that if the standard of the ministry, in regard to its qualifications, be so much more elevated than it was fifty years ago, as to require a man to give himself wholly to the work, that portion of his support which he then procured by his manual labor must be furnished by those who employ him. This is a part of that cost a society should count, when they deliberate on the expediency of rearing a standard in any place; and if they are unwilling to sustain it, let them not sever from those to which they belong. A minister who gives himself wholly to the work, acquires himself in his office, and asks for no more than a bare competency for himself and his family, without prospect of laying up treasures on earth, is certainly a modest man, and possesses as much disinterested benevolence on that subject, as will be profitable either to himself or people. If this is withheld, injustice is done him, and if, for receiving it, the hue and cry of 'hireling' be vociferated, those who do it should be placed in the category of persecutors, at all events in that of the covetous. The minister who is frightened out of that reasonable provision which the scriptures have made for his support, does injustice to himself and to his people, in so far, as by entangling himself with the affairs of this life, he deprives his people of the bread of knowledge and understanding, or is under the necessity of pledging himself to obligations which he does not redeem; ruining his credit, and destroying his influence as a minister, without which, angelic preaching would be heard with disgust. And while no situation is more to be deprecated by a minister than the last mentioned, it would be the certain precursor of his removal by those who cruelly occasioned it. The Baptist denomination has suffered severely from this dereliction of duty in years past; but it is pleasing to notice its convalescence in New England, and other portions of the country.

Another cause of the frequent removal of ministers is, they themselves, or by far too many of them, aspire to the most elevated and conspicuous pulpits in the country. We do not mean that they have leaped to such places: No, many have witnessed the difficulty with which those who have thus leaped, have descended from the perilous altitude, when those who control such pulpits, have not realized their anticipations. Many who do not expect or wish such places at present, have them in view as an ultimate object. Like pupils in college who all mean to be geniuses, they calculate to reach them by regular and prudent gradations. They are not very particular in what place they first settle, as it is to be the goal or starting point in the race. Hence, when the term fixed in their minds has expired, no unprecedented success in their works, or liberal offers of the people can retain them. The idea of raising up around them a large, flourishing, living and happy people, has scarcely entered their minds. From a wrong maxim which has gained practical currency, that places give importance to men, they have hardly admitted the idea, that men could give consequence to places. We are aware that, generally, it is the people who occasion the removal of ministers, but it is not invariably the case.

Another cause of the frequent removal of ministers is, a disposition to trammel the minister. This generally happens to lie with some few individuals who hold their prominence in the society by contributing largely for the support of the minister. They give him hints in a way not to be misunderstood, what doctrine, and what topics he may, or may not vindicate or denounce in the pulpit. If he be a man possessed of a pliable conscience, and has a strong desire to retain his place, and is willing to conform to the wishes of such members, he may continue along a few years until his time-serving policy becomes so visible, as to shake the confidence of all in his integrity. But if he have the independence to assert himself a free man, that he received commission to preach from God; and the bible for his documentary guide; if he have the moral courage to inform his congregation that he deems it his duty to preach against Intemperance, Slavery, Licentiousness, or any other vice in proportion to its malignity and prevalence; in other words, if he be a man worth retaining, these persons will probably allow him to flutter out the present year, with moral certainty, that as the society cannot make out his salary without their assistance, they can easily dispossess him by the withdrawal of such support. Thus for the very thing which should enhance his value, for possessing the very spirit which led the martyrs to the stake, whose praises they chant in the congregation; and the Saviour to the cross, whose firmness they admire; for his unyielding integrity in the cause of truth and righteousness, they hurl a minister from the pulpit, and to make room for some servile man, who would sell his Master for a pair of shoes! Well for such ministers, however, they generally are men of energy, which, with the supervision which God ever exercises over such as make sacrifices for truth, enables them to rise, and enlarge their sphere of usefulness in the church, proportionably to the difficulties with which they have had to struggle.

Another cause of the frequent removal of ministers is, miscalculation from first impressions, and a combination of auspicious circumstances in settling a minister. It is frequently the case that a minister is called to settle with a people under circumstances, which, if not strictly artificial, yet, so remarkably auspicious as to infatuate the people, while every person not thus deceived, perceives with moral certainty, that the people can long continue this effervescence, nor sustain the effort which the spur of the moment has

created; and, also, that it is impossible for the minister to sustain the popularity which, by these extraordinary circumstances he has acquired.—Ministers are sometimes aware of the importance of first impressions, and when from the Seminary or elsewhere, they are about to make their debut, unusual pains are taken to prepare some dozen or more sermons. The people who have invited him on trial, may have been destitute of regular preaching for weeks or months, and in view of their scattered flock and wan congregation, have had many gloomy forebodings that they would finally become extinct. New life has been infused into them, however, by the arrival of their candidate; their drooping spirits greatly revived, and the whole scene changed. The whole church and society, delinquents not excepted, turn out to hear the man who, it is probable, will settle among them. Nay, many of other denominations, whether they have a minister or not, must hear him once or more. He preaches to admiration; prompted by a large and increasing congregation, he far exceeds himself; and while his praises are ringing through the town, some individual or two of other persuasions hint, that if the Baptists secure that man, they shall change their course; and perhaps another, if the Baptists settle that man, they will subscribe 20 dollars, &c. These ephemeral expressions go like electricity through the society, and they wax stronger and stronger in confidence, that they have found the man at last for that place, and that if they should let him go, they may as well write the epitaph of the people, and inscribe Ichabod on the doors of the sanctuary; and they become enthusiastic on the subject.

Now, as we said before, every person possessed with a moderate share of knowledge of human nature, distinctly perceives there will be a reaction, and like the gale of September '15, at Providence, the tide will ebb with nearly equal to that with which it flowed. Though not remarkable for their liberality in supporting the gospel heretofore, yet, by what they call extraordinary effort, they raise a sum far exceeding their anticipations, and which, a few years ago, they could not suppose possible to be raised for any man on earth. The question is settled, he commences his ministry, and things go on tolerably well for weeks, mayhap, months. At length, however, all those who were prompted by the novelty of the case, instead of principle, and regard to the worship of God, fall off. Ministers of other denominations have found it necessary to say to their hearers, that if they wish to become Baptists, and have no further occasion for their services, they will relieve them by seeking another place. Their people take the hint, and become more coy and braced against their neighbors than formerly. The minister has expended his best sermons, and the people become evidently less and less interested in his performances, and less disposed to accept them for the wonderful change, and feel greatly disappointed that things have taken such a course. The minister, more than any other, feels keenly on the subject, and is probably disposed to ascribe the whole, either to a fickle-mindedness in his people, or to a disposition to underrate his talents, and while ready to sink with his sinking people, it is, perhaps, gently hinted to him, that A. and B. think they subscribed quite too much, beyond their ability, and cannot think of doing as much another year. C. and D. have fallen off to their own people, and E. and F. have not paid their subscriptions; and G. and H. have met with losses—times are hard, and money scarce, and although all would be very glad to have him continue another year, it would only be encouraging him with false hopes to think of making out as much another year. Now, we say, unless this minister be a prodigy in disinterested benevolence, unless he be far in advance of his people in self-denial, humility, patience, &c., he will be very likely to fix on a day for his farewell sermon, rather than to take a slide with his people to the bottom of the hill. If the above be not a graphic exhibition, we are persuaded it is no caricature, and the candidate for a settlement, who just escapes a rejection, but is gradually, but continually gaining in popularity, and on the affections of his people, has a much fairer prospect of a long, useful, and comfortable ministry among them, than one settled by acclamation, as above described.

For the Christian Secretary.

HARTFORD CO. TEMPERANCE SOCIETY.

At a meeting of this society in Kensington, Nov. 19, 1839, the following resolution was passed:

Resolved, That in view of facts which are continually being disclosed respecting the cases of intemperance in churches, it is of the first moment, that systematic and thorough measures be adopted, to remove from them this reproachful and ruinous evil.

One of two things is certain. Either the cause of temperance must triumph, or the predictions of the Bible concerning the spread of the gospel and its success in sanctifying the whole community must fail of their fulfillment. No drunkard can gain admittance to heaven. Habitual intemperance and piety cannot pertain to the same individual. The man who prefers the gratification of appetite to the honor of Christ, cannot be a Christian.

There is no one practice which so effectually closes the mind to the saving influences of divine truth, as the use of intoxicating drinks. There is no one thing that does so much to vacate the house of God on the Sabbath, and to remove thousands from the influences of the gospel, as intemperance. What a reproach, therefore, is it to the cause of religion, that individuals notoriously addicted to habits of intemperance, are still suffered to remain in the church uncensured, and to come, if they choose to come, to the table of the Lord Jesus Christ. How does it weaken the hands of the pious in their efforts to bring sinners under the saving influence of piety; and especially, how does it weaken the hands of the friends of temperance in their efforts to reclaim the in-

temperate; that it is in their power to resist all their arguments and persuasions by pointing to individuals, members in regular standing in the churches, who had been afflicted, and died it may be, with that most appalling disease—delirium tremens. It is not to be expected, at least, it ought not, for the credit of the church and the honor of Him who died to redeem it, to be expected that the standard of morality among men of the world should be more elevated than that among professed christians. Unless the church be thoroughly purged therefore, unless she assumes to herself a pure and high standard, unless all attempts to accomplish the designs of the gospel, in renewing and sanctifying the hearts of men. Judgment must therefore, in this respect, begin at the house of God. There must be discipline, efficient and indiscriminate discipline in the churches.

The reports of the delegates at this meeting from Worthington, Kensington, and New Britain were of a highly animating character, and show conclusively that where effort is put forth, the community can still be excited to successful action in this cause.

Next meeting is appointed at Windsor, on the 4th Tuesday in December.

D. HEMENWAY, Secretary.

A PURE MIND.

The importance of a right state of heart in order to the due impressions of moral and religious truths, was manifest even to the heathen. It was the custom of Socrates, the eminent philosopher, when questions were sent him for solution, to ask concerning the qualities and course of life of those who asked them, reasoning that if their hearts were under the power of evil passions, his words would find no entrance there.

A maxim of the heathen Seneca is of great weight, and worthy of the deepest reflection of those on whom a brighter radiance of divine truth has fallen than ever fell on him: "The mind that is impure is not capable of seeing God and divine things. It is the pure mind, like pure glass, that receives the rays of divine light. It is fitted to behold the beauty of spiritual things. The film has fallen from the eye. The mist that guilt created has been scattered. On this principle is founded the Saviour's memorable declaration, "Blessed are the pure in heart, for they shall see God." We are to understand this not only of the visions of the heavenly world, but of those delightful perceptions of divine things which may be enjoyed here. Spiritual beauty exists on every hand. All God's works and providences are continually showing forth his glory. And it is the removal of our guilt, our spiritual blindness, that permits us to enjoy delightful visions of that glory. No sooner is the power of sin banished, than true repentance raises us from the gloom and darkness of a guilty life, than we begin to see God. He has "anointed us with eye salve." The moral scenery is changed. Or rather we are changed. All the objections about us are the same as when we saw nothing of God and his glory in them. But a purified heart has covered the world with beauty and the glory of the Lord. Hearing, we hear; and seeing, we perceive.

Let the power of sin be yet more overthrown; let the mind be raised more above its polluting influence, and higher spiritual beauties will appear in God and all his works. As a loftier summit of the mountain gives a wider survey of the surrounding country, so a purer mind will give discoveries, yet unmade, of the glories of the Godhead. And there shall be, too, a closer alliance between the infinite and the finite mind.—"If any man love me, he will keep my words; and my Father will love him, and we will come into him and make our abode with him." Closer will everlasting bands bind the soul to the great object of its love. And at last, as the topstone of the glorious structure, the pure mind in heaven shall "SEE GOD."

WHAT MIGHT BE DONE WITH THE MONEY WASTED IN WAR. Give me the money that has been spent in war, and I will purchase every foot of land upon the globe. I will clothe every man, woman and child in an attire that kings and queens would be proud of; I will build a school-house upon every hillside, and in every valley over the whole habitable earth; I will supply that school-house with a competent teacher; I will build an academy in every town, and endow it; a college in every State, and fill it with able professors; I will crown every hill with a church consecrated to the promulgation of the gospel of peace; I will support in its pulpit an able teacher of righteousness, so that on every Sabbath morning the chime on one hill should answer to the chime on another, round the earth's broad circumference; and the voice of prayer, and the song of praise, should ascend like an universal holocaust to heaven.—Stebbins.

INGRATITUDE.—Our readers will agree with us, that the following recital, in which we mention no names, exhibits an instance of inexcusable ingratitude. Mr. A. had for many years shown peculiar favors to his poor neighbor Mr. B.—He raised him from the lowest state of life, educated him, put him into a profitable business, and did not suffer a day to pass over, without conferring on him some favor. It would be endless to recount the many acts of kindness shown him by his disinterested benefactor. Mr. B. was not entirely insensible to the kindness of his benevolent friend, but as the sequel will show, he did not quite it. On one occasion he requested the man he had enriched to perform a slight service for him, which would cost him neither trouble nor expense. Of course he promised to do it, but on inquiry, several days after, it was found that he had neglected it, and pleaded as an excuse, that he had forgotten the request. Without any rebuke the request was renewed, a similar promise given, but again it was neglected by Mr. B., on the plea that he had been too busy to attend to it.

The same thing was repeated again and again, Mr. B. always finding some excuse for disregarding the commission of his friend. What peculiarly aggravated this ingratitude, was, that during the whole time, Mr. A. was daily conferring some fresh benefit on his neighbor, which he now seemed to receive as mere matters of course, that called for no particular acknowledgement. At length Mr. A. called on his neighbor who was surrounded by comforts, which had all been the gifts of his benevolence, and told him he wished him to attend to a little service, in the prompt performance of which, his credit and reputation in the neighborhood was involved. "Of course," said Mr. B., "if your honor in any degree depends on my faithfully attending to this business, I will make every thing else give place while I perform it." With this assurance they parted, yet will it be credited, that Mr. B., loaded with benefits, and under so many obligations to his friend, actually forgot his promise, and by his neglect, he gave occasion to the whole neighborhood to assail Mr. A. as not a man of his word!

The baseness of this ingratitude must be admitted by all, and our readers would no doubt wish to know the real name of Mr. B., that they might hold it up to public execration. Even then, at the risk of being personal, we will disclose the whole! Reader, thou art the man! The blessed Saviour has conferred benefits on you, which you can never repay. He asks in return only your friendship and such services of kindness, as profit you more than they can him. He requests you to shield the honor of his name, and yet, in the daily receipt of his favors, you forget him, neglect him, and suffer his holy name to be blasphemed!—Presbyterian.

THE DEACON'S DECISION.—*Its beneficial effects.*—Let those who are still under the delusion that hard labor cannot be performed without intoxicating liquor, read the following. It is instructive.

MR. COREY.—While in the town of Quincy not long since, I happened into the store of Mr. J. L. Heywood where the following dialogue took place between Mr. H. and a gentleman by the name of Torry. Mr. H. Good morning sir, can I sell you a pair of boots?

Mr. T. Where were these boots manufactured?

Mr. H. In the town of —, in Massachusetts. Mr. T. Are you sure of it? Mr. H. Yes, I knew the man that made them. Mr. T. What town were you from? Mr. H. I was from the town of Grafton. Mr. T. Was you? Why I was from the town of Sutton. Did you know old Deacon Stone, not Deacon Giles, the champion of N. E. rum, but Deacon Stone of Grafton?

Mr. H. O yes! well: and his son is now with me in the store!

Mr. T. What! the youngest? Let me see if he looks as he used to.—Why, (addressing the young man) it was Deacon Stone that cured me from drinking rum when you was a little boy and a rogue too, and I shall never forget him for it.—I will tell you how it was. I had been all over Grafton to get work in haying, and could find no one to hire me. A friend of mine advised me to go with him over to Deacon Stone's and see if he could not hire me during haying. So over we went, and soon made a bargain with him. After we had left, and gone about ten rods, the deacon cried out, "Do you drink rum?" "Rum!" said I, "yes!" "Well then," said the deacon, "I don't want any man that drinks rum." "Well, I suppose I can drink it if I find myself," said I. "No you can't," answered the deacon, promptly, "I won't have a drop of rum nor any man that drinks it on my farm." "Well," said I, "I will come and try, and if I can't stand it, I can leave." "No you can

For the Christian Secretary.

NATURAL HISTORY. NO. 13.

"There is no natural object unimportant or trifling; from the least of nature's works we may learn the greatest lesson."—Title page of *Nat. Philos.* of Sir J. F. W. Herschell.

Solomon says, "There be four things that are little upon the earth, but they be exceeding wise. The ants are a people not strong, yet prepare their meat in the summer. The locusts have no king, yet they go forth all of them by bands.—The spider taketh hold with her hands, and is in king's palaces." Prov. xxx. 24, 27.

Mr. EDITOR.—As I pass hastily from one branch of this subject to another, and reflect on the importance attached to each, I remember Dr. Morse's early editions of *Geography*, in which he described the islands of Borneo, Sumatra, and Madagascar; *each one of them, he said, was the largest island in the world.* So here, although I have mentioned that nothing can be more interesting to all readers than *Geology*, I am satisfied that the study of *Entomology* cannot fall below it in point of importance, and especially to all whose attention is turned to cultivating the soil—the great support of the community.

The word is derived from the Greek *entoma*, an insect, and *logos* a description. It is that branch of *Geology* which treats of the structure, and consequent arrangement of articulated animals, furnished with articulate feet and a dorsal vessel, or rudimental vestige of heart, respiring by means of two principal parallel trachea, and provided with two moveable antennae, and a distinct head.

Hippocrates, a Greek physician, styled the father of physic, who flourished about 400 years before Christ, was the first writer on entomology. A succinct account of the different works that have appeared since Hippocrates, to the commencement of the present century, may be found in most of the *Encyclopedias*, both American and Foreign. Among the modern writers of eminence on this subject, are McClay, Leach, Kirby, and Spence, in England. Although there are many distinguished authors in most of the nations of Europe, it is believed that *Latreille*, in France, is now altogether the first entomologist of the age. Authors describing the insects of the United States, are Melshimer, Say, Hentz, Boisduval and Le Conte.

My object here however, will be to notice only such parts of the science as shall be useful 1st,

TO FARMERS.

The necessary brevity of my articles, compels me to waive all system of arrangement—this must be referred to the books, otherwise we might follow the plan of *Latreille*, and commence with the first class of insects, or *crustacea*, such as *lobsters*, crabs, prawn, &c., having eyes on a moving pedicle; but we proceed 1st, to inquire why is it, that while standing by a tree in the field, and especially an apple tree, we always see ants (formicæ) passing directly up and down the tree, as though all were engaged on important errands?

An answer to this question may afford some reason why Solomon says "the ant is exceeding wise!" Every farmer and gardener who cultivates apple and pear trees, has doubtless seen a white appearance come over the limbs and bodies, especially of young trees, and the tree soon after to sicken and die without any known cause. No person will hesitate to say that to ascertain the cause and find a sure remedy, is an important point. The study of entomology does this. Besides, no man can attend to this subject without astonishment and admiration at the infinite wisdom and power of God.

But to the question. This white substance on the apple tree is a mass of living animals, called *Aphides*. Foreigners call it *American Blight*, but without reason, as all the vegetable world teems with different species of them. Linneus enumerates 33 species, but there is scarcely a tree or a plant that lives, but what has its peculiar *aphis*.

They destroy the young tree by suction, in the same manner as the *snipe* (*Scolopax*) derives its nourishment from the ground by its long bill. They generally assume their color from the plant on which they reside. Those which feed on plum trees are of an ash color, greenish when young. Those on the cherry tree are black, those upon beans, and apple trees, are white. The red are rather uncommon, but they are found on tansey, and when bruised, they leave a kind of reddish tinge.

In the spring, these insects are viviparous, and in the fall, oviparous, unlike any other known animal. It was once supposed by naturalists, that these insects were carried away and devoured by ants, but it is now well established by a multitude of writers on this subject, that though ants sometimes carry them away, it is for quite another purpose than to devour them. It is no part or intention of the writer, to deal in the marvelous, or to present anything to your readers but well established truth; but among the wonders of creation, the wisdom of the ant tribe stands conspicuous, and Solomon did not mention it to be despised. Naturalists from Linneus down to the present day, I believe agree, that the ants keep and feed these *aphides*, from which they extract a sweet and nutritious liquid, in the same manner as we obtain milk from cows. They are therefore, among naturalists, called "the milk cattle of ants," and the term is not inapplicable; and any person at all desirous to ascertain the fact, may at the proper season, by watching the proceedings of the ant, see them by dozens ascend the trees, that they may milk their cows, the aphides.

The substance, which is here called milk, is a saccharine fluid, which the insect secretes: it is scarcely inferior to honey in sweetness, and issues in limpid drops from the body of the insect, by two little tubes, placed on each side, just above the abdomen. As already remarked, these aphides employ themselves without intermission in absorbing the sap and juice of the tree, which having passed through the digestive organs of the insect, are discharged by the two organs just described. When it so happens that no ants are at hand to receive the saccharine matter, the aphid ejects it to a distance by a jerking motion, which at certain intervals he gives his body.—But when the ants are present, they not only consume that which is voluntarily ejected, but what is more surprising, the ants know how to make them yield it at pleasure. The manner in

which they accomplish it is as follows: they use their antennæ or little horns from the head, for hands, and with these organs, they pat the abdomen of an aphid, first on one side and then on the other; a little drop of the milk issues forth, which the ant eagerly seizes. The milk of one having been exhausted, the ant proceeds to treat others in the same manner, until it is satisfied, and it then returns down the tree to its nest or hiding-place.

Francis Huber, author of a most interesting work on bees, and one of the most indefatigable naturalists, ascertained a still more singular fact, that these cows are not always the common property of a whole tribe; on the contrary, some of them are appropriated exclusively to the inhabitants of a particular nest, and to keep these cows, they exert all their skill and industry, and if any vagrant foreigners attempt to share the treasure with its owners, the latter exhibit every symptom of uneasiness and anger, and employ all their efforts to drive them away. He farther adds, that a kind of aphid which derives its nutriment from grass and other plants, the ants remove and domesticate in their own habitations: for on turning up the nest of a certain species of yellow ant, he discovered a variety of aphides, either wandering about in the different chambers, or attached to the roots of plants which penetrate into the interior. The ants appeared to be extremely careful of their stock, they followed them about and caressed them whenever they wished for the honeyed juice, which the aphid never refused to yield. On the slightest appearance of danger, they took them up in their mouths, and gently removed them to a more sheltered and more secure spot. They watch them as keenly as any pastoral people would guard their herds which form their wealth. He has also seen ants make their hill around a thistle in the centre, that contained an extensive family, as their cattle fold, and seemed to enclose them as a farmer does his sheep, to preserve them not only from rival ants, but also from the natural enemies of the aphid.

This therefore will answer the query, why the ants are seen ascending and descending trees. I ought, however, to have said, that *honey dew*, often found in abundance on the leaves of trees, and especially the chestnut, is the same article which the ants receive from these aphides. Thousands of persons have doubtless been surprised at the peculiar honeyed taste upon the upper side of a chestnut leaf, without being able to assign a cause for it.

The importance of this subject to farmers is to know the cause of death to their fruit trees, and a remedy to save them. In addition to this, no reflecting mind can take a view of the subject, and not be astonished at the fulfilment of that declaration of the Psalmist, "He supplieth the mouth of every living thing."

During the past season I discerned myriads of these aphides upon my fruit trees, and I made a preparation from 3 quarts of water and one pound of potash, and applied it with a white-wash brush to the tree, and the application was not only destructive to the insects, but gave a lively, shining bark and healthy vigor to the trees. The study of this science is therefore important to the

GARDENER.

The plum and cherry trees are often disfigured with irregular swellings on the younger branches. The seat of the disease is in the bark.—The sap is diverted from its regular course and is absorbed entirely by the bark, which is very much increased in thickness; the cuticle bursts, the swelling becomes irregular, and is formed into black lumps, with a cracked, uneven, granulated surface; this without care, increases until the tree is destroyed.

On taking off a thin slice of the tumor, on the 27th of June, (says the author of *Natural History*, in *Harper's Family Library*.) it was found to be inhabited by living larva, the cause of the tumor. Some branches were placed in a vial, to observe their progress to maturity. On the 6th of July, they left the tumor, and were uneasy in the bottom of the vial. A vessel of earth was immediately prepared, the larva, when turned into it, buried themselves immediately. On the 30th of the same month, the perfect insects began to rise. They proved to be the insects which occasion the fall of peaches, apricots and plums, by the larva eating into the kernel of the fruits long before they have acquired their growth. Those insects which furnished the above data, ceased to feed on the 6th of July, rose on the 30th, and were then ready to deposit their eggs in healthy branches. The insects which cause this mischief belong to the Linnean genus *cucurbita*. They are destroyed by cutting off these tumors as fast as they appear, and burning them, and also burning the diseased fruit as fast as it falls. This fact I have satisfactorily proved the present season, and have been rewarded by baskets of delicious plums.

Another class of aphides inhabit the leaves on the under side of peach, nectarine, apricot trees, and rose, and snow ball bushes, and many green house plants. They so curiously puncture the leaf that it curls up, forming them a secure retreat until the death of the tree. Reaumur supposes that these punctures must be made by some definite measure, or the leaf would not curl up the same way, and make the edges always meet. Again this subject is important to farmers and gardeners as a science, because they are often anxious to destroy the best friends of their soil and crops, through ignorance. Thus the shrew mole (*Scalops Canadensis*, of Cuvier,) is hunted and destroyed because he is supposed to eat corn and the roots of vegetables, while the truth probably is, that he is the friend to both by destroying the insects that prey upon them. I have recently kept one for trial, and he would not touch a kernel of corn, either green or dry, though nothing else was before him, until danger of suffering, but would even take worms from the hand held out to him and devour them instantly. Hence they are found in those places that abound with such insects, as are well known to farmers to injure old meadows that need plowing. The red-wing blackbird (*Icterus phoeniceus*) is destroyed by millions, because the large crow blackbird (*Quiscalus versicolor*), eats corn, while the red-wing is of more importance to the farmer's plowed lands than probably any animal that lives. The large white insect (grub,) which he destroys, continues 4 years in the ground before it changes to a bee-beetle (*Geotrupes Sturcarius*).

The Hessian fly (*Cecidonia destructor*), which

made its first appearance on Long Island in 1776, is an insect worthy the study of farmers, on account of its immense destructiveness to the wheat in this country.

The turnip fly also does immense injury. The total failure of a crop of turnips in Devonshire, (Eng.) by means of the fly, was in one year estimated at £100,000 Sterling! Would it not be worthy of attention to study its character, and to find a remedy for an evil of such immense magnitude?

But again this study is important to all persons who have any taste for natural history, and especially, to

YOUNG MEN.

A species of ant (called by Linneus, *Formica Sacchivora*), once appeared in such numbers in the island of Grenada, and destroyed the sugar canes so completely by undermining the roots, that a reward of twenty thousand pounds was offered to any one who should discover an effectual remedy or mode of destroying them. They came down from the mountains and destroyed every thing before them. How easily some of those, or similar insects might be imported, or even arise from our own soil. Those in Grenada were finally destroyed by a hurricane and torrents of rain.

The increase of insects is without a parallel in the known world. The common blow-fly (*musca carnaria*) will produce, it is said, 20,000 at a time, and scarcely a fortnight ensues before the 3d generation succeeds. Hence (said Linneus,) three flies will devour a horse, sooner than a lion.

The study of entomology is becoming vastly

more attractive and important than formerly, as

may be shown by the increase of knowledge on this subject. Linneus, who died in 1778, supposed 3000 species of insects existed. Ray, at the end of the 17th century, supposed 10,000, but afterwards increased to 20,000. Mr. Stephens, has obtained recently 10,000, and others 2,000, making 12,000 species of insects in Great Britain alone. Mr. McLeay conjectures that 100,000 exist. Mr. Decondele estimates 6 insects to every phenogamous plant and fungus, and as there are believed to be 100,000 species of such plants, it would make 600,000 species of insects.

Kirby and Spence (whose work in English, at 20 dollars, with plates, is now probably the best in our country) estimate the number to be not less than 400,000. The number of species of insects actually collected in cabinets (says Harper's edition of *Natural History*, vol. ii, page 303,) would certainly exceed 100,000.

"It furnishes," (says the Edin. Encyclo.) "a subject of serious consideration as well as an argument for a special Providence, to know, that the accurate Reaumur, and other naturalists, have observed, that when any kind of insect has increased inordinately, their natural enemies have increased in the same ratio, and thus preserved the balance."

As strange as it may appear, almost all insects have their parasites. The spider is often eaten up with them. So the common fly and the gnat, which steals a minute drop from man (it is said) provides an ocean of nourishment for the little hexapods which lodge under the ample folds of his body. The minute plants (insects) which drain the vegetable world, are also themselves drained in their turn.

Dr. Geer observed a heap of small *acari*, piled on the body of a species of beetle (*Leptura*) which prevented it from walking, and appeared to inflict upon it the greatest torment. On examining this heap with a lens, what was his astonishment in discovering that the *acari* composing it formed a chain of suckers! The first sucked the *leptura*, the second sucked the sucker, and the third drained the second! Each of these *acari* has a sort of tube issuing from it, which is funnel shaped at both ends. The loose extremity is applied so firmly to the insect to be sucked, that it cannot be removed even by the *acarus* itself without great exertion.

"We sow grain on our land, (says Reaumur) for the purpose of supplying ourselves with food. It appears that nature, [rather God of nature] rears aphides on plants for the purpose of feeding other species of insects, which without them would perish with hunger." (I would here add, that for students the *cheapest* and perhaps the best work on entomology for the price, 3 dollars, with plates, is "the Entomologist's Text Book, by J. O. Westwood," 1839.)

As your paper is intended for religious instruction, I cannot satisfy myself to occupy its columns without some spiritual benefit to its readers, and would therefore add that this subject addresses itself, and as I conceive forcibly, to

CHRISTIANS.

The pious Daniel did not hesitate to call upon "all creeping things" to praise the Lord. Ps. 148, 10.) And of Solomon his son, it is honorably said, that "he spoke of creeping things" (1 Kings 4, 33.) There is a natural propensity in the human heart, even though "sanctified in part," to distrust God, and to anticipate poverty and sufferings for the comforts of life, both for themselves and their families. But the study of this subject, and reflection on the manner how God supplies every mouth, is amazingly calculated to excite faith in Him, who does all these things. It is well known that the *raven* is an unclean bird, and was by the Levit. law not allowed to be eaten; yet when God was expostulating with Job, he said: "Who provideth for the *raven* his food? When their young ones cry unto God, they wander for meat." Job 37, 41. Daniel says; "He giveth to the beast his food, and to the young ravens which cry." (Ps. 147, 9.) Our blessed Saviour also says; (Luke 12, 24.) "Consider the ravens." Why? since they neither sow, nor reap, nor have store house nor barn? he answers, (if I may speak) "God feedeth them." "How much more are ye better than the fowls?" And I may add; How much more, if God has made such marvelous preparations to sustain the myriads of insects, will he not provide for his own people, whom he has loved from everlasting? Therefore trust in the Lord all ye saints of his, that do his pleasure.

As this article is already so greatly extended, I must close with two quaint, but expressive lines of the pious Flavel.

"Millions of creatures in the seas are fed,
Why then are saints in doubt of daily bread?"

Yours, AMICUS.

P. S. Although the joys of heaven will doubt-

less consist in ascribing glory, and honor and power and majesty and might and dominion unto our God forever and ever, for salvation through Jesus Christ; yet it is believed that the wonderful wisdom which God has exhibited to us here in the construction and support of even the minutest object known to us, will not be unworthy the serious contemplation of heaven. The four and twenty elders in falling before Him, cast their crowns before the throne, saying: "Thou art worthy O Lord to receive glory, and honor and power: for thou hast created all things, and for thy pleasure they are, and were created."

(Rev. 4-10, 11.)

LARGEST CONGREGATION IN THE WORLD.—

The Rev. Dr. Anderson, of Boston, read a letter at the last Monthly Concert from Rev. Mr. Conn, dated Hilo, Jan. 21st, giving further intelligence respecting the progress of the revival of religion at the Sandwich Islands. The additions to the church at Hilo, (which is on the northeast shore of Hawaii,) during the year 1838, had amounted to about 5,000, and it is now, probably, the most numerous church in the world. Mr. Conn's labors had been incessant in the examination and instruction of the new converts, and were rendered peculiarly arduous, owing to the mountainous structure of the district, extending a hundred miles along the shore, there being innumerable deep ravines which it was necessary to pass in order to visit the natives at their homes. The two boarding schools of the station had been almost entirely supported by the natives, who were willing to contribute largely of the produce of their industry, but unfortunately there was no market for the sale of their produce, where it could be rendered available.

OPEN COMMUNION BAPTISTS.—No Pedobaptist who has any respect for himself or his church, can commune with those Baptists who would commune with him. Such Baptists invite him to the Lord's table as an *unbaptized* person. They hold that his *sprinkling* is mere mockery, and they commune with him on the principles of the following resolution, adopted at the late meeting of the Free-will Baptist General Conference.

Resolved, That, in the opinion of this Conference, every person who possesses a Christian character, has a right to partake of the Lord's supper, whether he has been baptized or not, but that we consider it the duty of every church to require of those who present themselves at their table, satisfactory evidence that they are Christians.—*Kentucky Banner & Pioneer*.

ANECDOTE OF DR. SPENCER.—Some days before his death he gave orders that nothing, not even so much as a thread of black, should be in his coffin. "For," said he, "I have been a sorrowful man these many years, lamenting the deplorable state of Christ's church militant here on earth; but now, being upon the point of retiring into the church triumphant in heaven, I will not have the least mark of sorrow left upon me, but my body shall be wrapped up all over in white, for a testimony that I die in expectation of a better and more glorious state to come."

From the Baptist Advocate.

MISSION TO SIAM.—The writer has this week received a letter from Rev. John Taylor Jones, at Bangkok, dated March 28, 1839.

At that date, Mr. J. was literally *alone* at that important post; Mr. and Mrs. Davenport being temporarily absent, and Mrs. Read not having acquired the language enough to perform missionary work, being chiefly engrossed with her infant. His children he had sent home to America ten months before in consequence of the decease of Mrs. Jones. The reinforcement sent by the Board last fall had not arrived. Lonesome, indeed, is the situation of a missionary thus insulated from all the world.

One passage in Bro. J.'s letter is truly affecting:—"Yesterday completed six years since my arrival on this spot. But what changes! One year ago yesterday, my wife was writing by my side—one year ago to-day, I laid her in the coffin. Where my children are I know not; but God knows, and they are where his Providence has led them. I have reason to bless him for sparing me another year, during which I have translated Mark and John, Romans, 1st Corinthians, besides doing a good deal at revision."

A postscript, dated April 29, states that he had heard nothing of the new missionaries, or of his children. [They both arrived safely.] He at that time had some thoughts of visiting the United States.

For the information of our younger readers it may be well to state that Mr. J. was a Congregationalist, and a distinguished student of Andover Theological Seminary; but became convinced of the truth of our views, and was baptized by the writer in Boston in May, 1828. On completing his studies in 1829, he became a missionary under the care of our Board, and went to Burmah. Thence by the vote of his brethren he was sent to commence a mission in Siam. His wife was the daughter of the Rev. Mr. Grew, now of Philadelphia—a woman of surpassing energy and zeal, a rare scholar, and a great help to her husband in the mission. Mr. J. is remarkable for his critical and philosophical learning. Bro. Judson once remarked that he gained more real aid from Jones' criticism on his Burman Bible, (though he had been in Burmah but a year or two) than from any other man.

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THE CHRISTIAN SECRETARY.

this subject, which we beg leave to propose to some of our correspondents (or any of them,) for their opinion. Suppose a minister to be in every respect happily situated with a church, a mutual attachment subsisting between them as pastor and people, and all united and prosperous. Under such circumstances, a more inviting field of labor presents itself to the minister; that is, a location where, in his opinion, he may be more *extensively* useful, although possibly not so pleasantly situated in other respects—it is his duty to dissolve his connection with his people, and remove to the new field of labor, or is it not?

Again—suppose a church to be destitute of a pastor, and anxious to obtain the *best* minister they can find, or at least, the one best calculated to fill the station, they fix their minds upon a man situated in precisely the prosperous and happy circumstances above supposed—is it the duty of the destitute church to exert themselves to induce the minister of their choice to leave his own people destitute, and settle with them?

It will be perceived that these two questions are in some measure connected, and in some instances, the answer to one will perhaps include the answer to the other. A settlement of the *principles* here involved, we think, would settle the question of the expediency of many, at least, of the removals of ministers.

A THRUST.

The following "pithy" article, in travelling the rounds of the Pedobaptist papers, has found its way into the *Connecticut Observer*, published in this city, from which paper we "scissor" it.

BAPTIZING FAMILIES.—We do not see how our Baptist brethren can well answer the following pithy remarks of Dr. Wardlaw.

"It is a remarkable fact," says the Dr., p. 109, "that we have no mention of any thing resembling the baptism of households or families, in the accounts of the propagation of the gospel by our Baptist brethren. That the apostles baptized families, no believer of the scripture history can doubt; and we have seen, that the manner in which such baptisms are recorded, or referred to, indicates no extraordinary thing. Now it surely is an extraordinary thing, that in the journal and periodical accounts of Baptist missions in heathen countries, we should never meet with any thing of the kind."

I question, whether, in the thirty years of the history of the Baptist mission in India, there is to be found a single instance of the baptism of a household. When do we find a Baptist missionary saying, "when she was baptized or her family"—or, I baptized the family of Krishno, or any other convert? We have the baptism of individuals; but nothing corresponding to the apostolic baptism of families. This fact is a strong corroborative proof, that there is some difference between their practice and that of the apostles. If the practice of both were the same, there might surely be expected some little correspondence in the facts connected with it."—*Pedobaptist*.

A very reasonable expectation, certainly—and what then? Why we have here, we are told, "a strong corroborative proof that there is some difference between the practice of the Baptist missionaries and that of the apostles." Perhaps so—let us see.

In the "practice" of the apostles, we find that not only *whole households*, but whole hundreds and even thousands were converted to the truth in a day—*believing*, and being baptized, while churches of believers were established in almost every city—whereas it is a fact, painful as the acknowledgement may be, that in the "practice" of our missionaries at the east, it is esteemed as cause of great rejoicing when even one or two individuals at a time are brought to believe and be baptized. Thus we are compelled to admit that there is indeed "some difference" between the practice of the apostles and that of our missionaries. The cause of this "difference" we suppose must be, either that our missionaries are laboring among a different sort of people from those to whom the apostles preached, or they are not possessed of the same mighty eloquence, or the influences of the Holy Spirit are not poured out in the same special and powerful manner as in early apostolic times. Probably in *each* of these respects there is "some difference." Should the time ever come, however, when with the blessing of God, the labors of our missionaries shall be attended with any thing like the success which accompanied those of the apostles, we hope to be able to say of more than one heathen family, as is said of the jailer of Philippi, that *Krishno* (or whatever the name may be) "rejoiced, believing in God with all his house," and in all such circumstances we shall unquestionably hear of *household baptisms*.

In our own land, the baptism of households among Baptists is by no means an uncommon occurrence. Within a few months past, we presume we have seen, in accounts of revivals in various parts of our country, notices of more household baptisms by Baptist ministers, than are mentioned in the whole New Testament. After all, we do not see any thing very "remarkable" in Dr. Wardlaw's discovery, unless, indeed, he would have us infer that the apostles, in their "practice," did not stop to inquire whether those whom they baptized were *believers* or not. If this is his meaning, we certainly give him all due credit for having discovered something new.

HOME MISSIONS.—The Agent of the American Baptist Home Mission Society, during his recent visit to this State, made the following collections, as appears by his account forwarded to Dea. J. B. Gilbert, Treasurer of our State Convention, viz:

From the church in Tariffville, \$12; Suffield, 30 92; Hartford, both churches, 127 50; Bloomfield, 13; Willimantic, 4 25; 2d Groton, 37 75; Hartford Association, 6 09; New Haven church, 6 22; Wallingford, 1 50; Meriden church and congregation, to constitute Rev. H. Miller a Life Member of the H. M. Society, 25 75; New London church, 24 28; Collection at mariners' church, Portersville, 12 21; Stonington church, 11 00; Anguilla, 5 12; One ring, 30 cts. Total, \$317 89.

Besides the above, the following sums were subscribed, but not yet collected: Individuals in Tariffville, \$6 00; Do. in Lebanon, 14 92; Do. in North Haven, 15 82. Total, \$36 74.

ORDINATIONS.

Br. J. W. HAYHURST, of the Spruce street Baptist church, Philadelphia, was ordained to the work of the ministry, on the 20th ult. Sermon by Rev. R. W. Cushman. Br. Hayhurst expects to labor at present with the Central Baptist Church in Philadelphia.

On the 13th ult., Br. DANIEL SMALL was ordained as pastor of the Baptist church in West Thomaston, Me. Sermon by Prof. Newton.

Br. SOLOMON NEFF was ordained as pastor of the Baptist church in Ashland, Ohio, on the 13th ult. Sermon by Rev. Wm. Gildersleeve.

RECENT BAPTISMS.—At York, Ohio, 18; at New Carlisle, Ohio, 30; at Aberdeen, Ohio, 17; at Nelson, N. Y., 11; at Scott, Wayne Co., Penn., 16; at Fairfax, Vt., 31; at Jay, Vt., 10; in Essex and King George counties, Va., 66; at Portsmouth, Va., 50; Matthews church, Va., 14; Four Mile Creek, Va., 22; at Reaves' Chapel, N. C., 34; in Muhlenburg county, Ky., 48; at Washington, Ind., 19; at Brownsville, Tenn., since July last, 52; in Taylorsville, Ky., and other places in that neighborhood, since the 20th of August, 130. The Banner and Pioneer contains a letter from Br. J. G. Hall, giving accounts of recent baptisms at various places in the State of Missouri, numbering in all, about 200. In Talladega county, Alabama, since July last, about 300 have been baptized.

REV. NATHAN A. REED. late from Rhode Island, has received and accepted the unanimous invitation of the First Baptist church in Suffield, to become their pastor. He is expected soon to enter upon the duties of the office.

PHILADELPHIA ASSOCIATION.—We have been favored with the perusal of the Minutes of the 132d anniversary of the Philadelphia Baptist Association, held with the second Baptist Church, Budd street, Philadelphia, Oct. 2, 1839, Daniel Dodge, Moderator, G. McLeod and W. Jewett, Clerks. This body contains 36 churches, 32 ordained ministers, and 7 licentiates. Baptized during the past year, 259. Total number of members, 4,549. The churches generally complain of their low estate, though mostly harmonious and united. The subject of the Circular Letter is "Personal holiness, the indispensable meet ness for heaven." A resolution was adopted, seconding the suggestion of the Hudson River Association for the formation of an American Baptist Sabbath School Union.

NEW HAMPTON INSTITUTION.—The annual Catalogue of the Theological and Academic Institution at New Hampton, N. H., is just published. The number of students in the Theological department, is 33; in the Classical, 72; Senior English, 76; Junior do. 20; Female department, 162; Total, 363.—Rev. Eli B. Smith is Principal—Miss Sleeper, Principal of the Female department. This is one of the most interesting and best conducted institutions we have among us, and what more than all is matter of rejoicing, it has been remarkably blessed of God in the visitations of his Holy Spirit. Powerful revivals of religion, and numerous conversions among the students, have occurred within two or three years past; and we notice in the last number of the N. H. Baptist Register, a letter from Professor Smith, stating that during the present term, about *fifty* have found peace in believing. Thirty-five have been buried with Christ in Baptism—sixteen males, and nineteen females. What a practical school of Theology!

CHRISTIAN REVIEW.—The December number of this valuable publication is received, containing the following articles: 1. New Testament Interpretations—Suggestions on the New Testament use of the Old. 2. New Haven Historical Discourses—a Review of several Discourses recently delivered at New Haven by Professor Kingsley and Rev. L. Bacon. 3. Brougham's Historical Sketches of Statesmen—second series. 4. A Sketch of the character, and notice of the writings of John Howe, for several years family chaplain to Cromwell, and one of the best theological writers of England. 5. A Biographical Sketch of Henry Stephens—translated from the German. 6. American Antiquities—a Review of Lafal's late work on this subject. 7. Dignity and Importance of the Preacher's Work—an excellent essay. 8. Literary Notices.

We consider this one of the very best numbers of the Review, for the mass of readers, at least. We shall make some extracts hereafter.

FLORIDA.—We have been favored with the first number of a newspaper just commenced at Quincy, Florida, called the "Quincy Sentinel," by Joshua Knowles. Mr. K. went from this part of the country, and is known as an enterprising and Christian man, and he makes an excellent paper. The following article, which we extract from the editorial columns, contains interesting intelligence, as well as sound sentiment.

We have been truly gratified with the religious feeling which has overspread a large portion of Middle Florida during the present year. A general revival of religion has passed over the country, causing many to turn from sin to righteousness, and gathering many into the fold of Christ. The number that has been added to the different churches, cannot be less than two thousand: among whom are many of our most respectable and influential citizens. This is as it should be. Without a pervading, predominating moral and religious influence, to chain and control the angry passions that lurk in the human heart—to restrain, harmonize, and beautify society, the fairest land that ever basked in the full glory of heaven, would be a dreary, howling waste. Thank God, morality and religion have yet an overwhelming ascendancy in our beautiful land—let it ever be so, and peace and plenty will mark our history!"

AWFUL ACCIDENT AT A THEATRE.—At the Tremont Theatre, Boston, last Friday evening, during the performance of "Pizarro," one of the weights which controlled the large drapery curtain, fell from a height of thirty feet, and striking Mr. Joseph Stimpson upon the head, killed him almost instantly. Mr. S. had been long connected with the theatre, as "captain of supernumeraries." The cause of the falling of the weight was the breaking of the rope which held it—it weighed eighty pounds, and as may be well supposed, Mr. Stimpson's skull was dreadfully broken. The house was crowded, and when the stage manager announced the catastrophe, and requested to know whether they wished the performance to proceed, they all rose and silently left the house. What a scene! and with what different feelings must that audience have retired, from those with which they entered the house! They must, in this instance at least, have learned one most solemn and impressive moral lesson at a theatre!

NARROW ESCAPE.—On Tuesday last, the steamboat New Haven took fire near the wheel house while in the Sound, on her passage from New York. The wind was blowing a gale at the time, and almost every person on board was sick, but by summoning all the help that could be obtained, and getting the fire engine (which the boat always carries,) at work, the fire was subdued without very extensive damage. We understand that it was burning in all about half an hour.

"Sermons for the Family," No. 6, &c., arrived too late for this week's paper.

RATES OF POSTAGE.—The subject of a reduction in the rates of postage, is occupying much attention at present in all parts of our country. In England, as is doubtless well known, the rate has been recently reduced to the uniform charge of *one penny* for a letter to any part of the kingdom, and after all, it is thought that the income of the department will not be materially affected—such is the increase of correspondence. It is really time that some reform in this particular was introduced in our own country. To men of business, and all who are engaged in epistolary correspondence to any extent, the annual postage tax is enormous; and we cannot but hope, as the subject has now been for some time talked of, that prompt and efficient action will be taken upon it during the present winter. The following form of petition has been recommended to be circulated for signature, and presented to Congress, though for our part, we think the rate might as well be *six cents*, as *ten*.

To the Senate and House of Representatives in Congress assembled:

Yours Petitioners believe that it would be a great benefit to the People of the United States, social, moral, political, and pecuniary, to reduce the Postage on Letters. They therefore pray that it may be reduced so that the greatest postage on any single letter shall not exceed *ten cents*.

Congress commenced its session at Washington last Monday. We intended to have given our readers the President's Message in an extra this week, but owing probably to the adverse weather, we have as yet received neither the message nor any intelligence from Washington, and before another week, the document will doubtless be in the hands of most of our readers, from other sources. We intend to furnish a summary of all that transpires of importance during the session.

PROVIDENCE BANKS.—The City Bank, the Blackstone Canal, the Traders and Manufacturers, and the Mechanic's Banks, all of Providence, have resumed specie payments. The Arcade Bank and the Newport Exchange Bank have also resumed.

FIRE AT MANCHESTER.—The Satinet Factory of the "American Company" in Manchester, was burnt down on Wednesday night, the 20th ult. The fire was discovered too late to save any thing of consequence. Loss estimated at about \$6,000, of which \$3,500 was insured.

BURGLARY.—On the night of Nov. 20, the dwelling house of Mr. F. W. Cowles, in Manchester, was broken open, in the absence of the family, and robbed of two bags of specie, containing \$279 00, and bank notes amounting to \$433.

PRESIDENTIAL NOMINATION.—At an Anti Slavery Convention held at Warsaw, N. Y., on the 13th ult., JAMES G. BIRNEY, of New York, was nominated as a candidate for President of the United States, and FRANCIS J. LEMOYNE, of Pennsylvania, for Vice President.

SUMMARY.

QUINCY, Florida, Nov. 15.

MORE INDIAN MURDERS!—Last Wednesday night, about 8 o'clock, Mr. Oliver, Jr., was killed by a party of Indians, at the residence of his father, near the Ocklockonee river, about four miles below the main road leading from Quincy to Tallahassee. The Indians, at the time of the killing, were four in number, which took effect in the body. He rushed across the room, fell in his mother's arms, exclaiming, "Mother I am killed!" and died instantly. The doors were closed by the family, and a young man living in the house fired twice, in one instance mortally wounding an Indian. The Indians fearing to approach the house, set fire to an out building and fled. The wounded Indian was taken off on horseback, and could be traced some distance by the blood. The Indians were seen (about twelve or fifteen in number,) near sunset on the afternoon of the murder, and were all mounted. A party have started in pursuit of them, and we hope they will be successful in finding the miscreants. When will bleeding Florida be saved from this savage butchery?—*Sentinel*.

DEATH BY POISON.—The cause and the circumstances of the death of Mr. James Stanton, a respectable young mechanic, of Monson, Mass., has excited much inquiry the last two weeks. As we learn the story, he, with two of his workmen, boarded with a widow Norton; that he sickened and died suddenly on the 8th, and was buried on the 10th. As strong suspicions existed that he was poisoned, he was disinterred on the 11th, and his stomach examined by physicians. The stomach was found to contain, in their opinion, arsenic enough to kill three men. Mrs. Norton bought arsenic, professionally to kill rats, the same week on which Stanton died. Mr. Stanton was engaged to be married to a young woman in the neighborhood; and Mrs. Norton having wishes or expectations of marrying him herself, was charmed at the prospect of his marrying another. She had been heard to say that he should not marry the girl—or would never live in his new house, or something to that purport. Her reputation has never been good. She was examined before a magistrate in Monson, on the 27th, and committed to jail for trial. —*Springfield Republican*.

EXCITEMENT AT ALBANTON.—A new subject of excitement broke out among our citizens on Saturday last. We understand that the Sheriff of this county, having met with forcible opposition in his attempt to make service of certain writs and declarations, upon some of the tenants of the Patron, (son of the late Stephen Van Rensselaer, who owned almost the entire town of Knox, Westerly, and Rensselaerville,) and in levying certain executions on the property of others, has called out the *Posse Comitatus*, in the shape of 300 inhabitants of this city, by printed summons to aid him in the execution of his duty. They were to meet him at his office, and march to the scene of apprehended troubles, situated in some of the more remote towns of the county. Among the "called" are the Patron himself, and his Attorney, Ex-Governor Marcy, Recorder McKown, John Van Buren, Merchants, Clerks, Carmen, Lawyers, Presidents and Cashiers of Banks, &c., &c. About 1500 persons are assembled, this forenoon, at the Sheriff's office, and the Sheriff is now (11 o'clock) calling for trial.

NOTICE.—The next meeting of the New London County and vicinity Ministerial Conference, will be held in the Baptist meeting house in Norwich, on Wednesday, the 11th of Dec. next, at 2 o'clock, P. M.

FATAL ACCIDENT ON THE WORCESTER RAILROAD.—We learn from Briggs' Bulletin, that as a train of dirt cars was passing through Framingham on Saturday last, they ran over a man named Pratt, aged 75, and killed him instantly. He was standing between the rails, watching apparently a man sawing wood, and being deaf, he could not hear the approaching train; he was called to by several persons, but turned his head in an opposite direction to the train; the next moment the train was upon him, he was thrown across the track, and several heavily laden cars passed over him, cutting him quite asunder. Several of the cars were thrown from the track, and two of them burst to pieces.—*Boston Atlas*.

ANOTHER MULBERRY SALE.—Forty thousand trees were sold on Wednesday afternoon, in parcels of 10,000. The prices were higher than on Tuesday, being one and one eighth cent a tree; an advance, which if it had taken place in the cotton, instead of the mulberry market, might have been sufficient to pay all England and America.—*Trenton Gaz.*

THANKSGIVING.—On Thursday of last week, no less than *four million six hundred and seventy thousand* citizens of the United States, comprising the inhabitants of New York, Massachusetts, R. Island, Connecticut, Maine, New Jersey and Michigan, were engaged in the observance of the annual Thanksgiving.

FIRE AT PROVIDENCE.—Two or three barns attacked to the Columbia House, in Providence, were destroyed by fire on the 27th ult. Another fire was discovered in a lot of crates, the same night, in Core street. Both the work of an incendiary.

"Oh, eat it up—dear—eat it up," says mamma. "I can't—ma—I've eat enough." "Oh yes, dear, eat up what's on your plate, so that it needn't be lost!" How common a practice is that; stuffing children beyond the wants of nature, and making them gluttons beyond their lives, so that the scraps may not be lost!

The number of deaths in Augusta, Ga., from yellow fever during last summer were 250. The number of cases is estimated at from 1500 to 2000. The fever has entirely disappeared.

We learn from Baltimore that the grand jury has found true bills against the parties whose arrest was mentioned a few days since, on the charge of having been engaged in the slave trade.

The new custom house at New York is estimated to cost three millions of dollars, and the one at Boston five hundred thousand dollars.

The Albany Advertiser says that the cold weather for the last two days has effectively closed the canal navigation.

The small pox is said to be raging violently in Boston. The Times mentions 30 cases in one street.

Pork continues a drug throughout Ohio, Indiana, and Illinois, being at \$2 a hundred.

MARRIED.

In this city, 23d ult., by Rev. Dr. Hawes, Mr. Ellbridge W. Clark, of Keene, N. H., to Miss Sarah P. Chamberlain.

At Middletown, 25th ult., Mr. Samuel H. Ward, of East Windsor, to Miss Emily Helen, daughter of Nathan Starr, Esq.

At Litchfield, 13th ult., Mr. Royal R. Ford, of New Milford, to Miss Marina Buel, daughter of Mr. Wm. Buel.

At East Hartford, on the 13th ult., by the Rev. Mr. Spring, Mr. Orrin Forbes, to Miss Emily Helen, daughter of Mr. Wm. Buel.

At Windham, on the 28th ult., by Rev. Calvin Phelps, Mr. Charles H. Farnham, of Hartford, to Miss Nancy A. Avery, daughter of Mr. Wm. W. Avery, of Windham.

At Mansfield, on the 23d ult., Mr. Samuel H. Ward, of Orange, aged 70.

At Colchester, Nov. 17th, Mrs. Mahetabel, wife of Mr. Leonard Gillett, aged 47.

THE CHRISTIAN SECRETARY.

POETRY.

For the Christian Secretary.
"FAINT, YET PURSUING."
Judges, viii. 4.

Look above—the skies are clearer
Higher up the Christian way,
And the promised land is nearer,
And the peace of heavenly day:
Darkest clouds may gather o'er thee,
Angry waves and billows roll,
Still a light will shine before thee,
To illumine thy trusting soul.

Look away from earthly pleasures,
To those streams that never dry,
Look above to heavenly treasure,
Up to mansions in the sky;
Earth's false treasure will deceive you,
All her tempting charms decay,
Her polluted streams will grieve you,
And her friendship flee away.

Look above, when snares beset thee,
And when dangers thick abound,
There is One who'll ne'er forget thee,
Who the friend of sinners found;
Higher up, the fields are vernal,
Blooming on in heavenly love,
Joys immortal, and eternal,
Near the paradise above.

Look above when sorrows pain thee,
In affliction's darkest way,
There is One who can sustain thee,
Give thee strength unto thy day;
Higher up the clouds are parted,
And the joyous sun appears,
Balm to heal the broken-hearted,
And a hand to wipe thy tears.

When some silken chord is broken,
When thy dearest comforts die,
Look above, some cheering token
Beams upon thee from on high;
Higher up, the way of glory,
Up the steep of Zion's hill,
Bethlehem's Star will go before thee,
And thy soul shall fear no ill.

Christian, faint not, ne'er grow weary,
Still pursue the narrow way,
Though it oft be rugged—dreary,
It will end in blessed day;
Look above, to crowns of brightness,
Heavenly mansions for the blest,
Spotless robes of pearly whiteness,
To the faithful pilgrim's rest.

JUSTITIA.

Hartford, Nov., 1839.

From the Athenaeum and Visitor.
EXTRACT.

In so large a family as that of Mr. T., there was a good deal of sewing to do, and out of charity the work was taken from a seamstress who had sewed for the family sometime, and given to a poor woman with several small children. Ostensibly only was this charity. Really, it was to save a few more pennies. How could this be? Some one will ask. Let me sketch a little scene: premising that this poor woman's husband was just dead, and she left helpless and friendless, with no apparent means of support. Besides she was in very feeble health. By accident Mr. T. had heard of her distressed situation, and at the suggestion of the individual who named her case to him, told his wife that he thought it would be charity to give her some sewing.

"I think it would indeed," says Mrs. T. "Our sewing costs us a great deal," responds the careful husband, "and in this thing we may benefit ourselves, as well as do a deed of charity. No doubt this woman is rather an indifferent sewer, in comparison to Miss R., and therefore her work will not be worth so much. And she will no doubt think one half the price Miss R. gets a good one."

"No doubt," chimes in the frugal partner.

Mrs. T. was sent for. After she is seated the following conversation ensues.

"Can you do plain sewing?"

"Yes ma'am, as well as most persons."

"What is your price for fine shirts?"

"I haven't set any price yet, but I will work as low as any one."

"But you know that to get work you will have to do it a little lower than ordinary. People don't like to change."

"Well, ma'am, I am in want, and I will work at almost any price for my children."

"I suppose you will make shirts for a quarter?"

"Yes, ma'am!"

"And calico dresses for the same?"

"Yes, ma'am!"

"Well that's reasonable."

"Boys' common shirts you will not charge over eleven pence for?"

"No, ma'am!"

"That's reasonable, and I'll do all I can for you. It gives me pleasure to help the poor. Come down to-morrow, and I'll have some work ready for you." The widow departed.

"Well, wife," says Mr. T., bustling in when he saw the woman depart. "At what price will she work?"

"At just half what Miss R.—charges."

"Well, that's something like. It gives me pleasure to befriend any one who is willing to work at a reasonable price. Why this will."

"Yes it will so; and if I keep her at it, or some one else, at the same price for a year, you'll let me have a fifty dollar shawl, won't you?"

"Yes, if you want it."

"Well, I'll do my best. It's shameful what some of those seamstresses do charge."

It is often well to reverse a picture. Suppose we look at the other side of this.

Mrs. T. had always been delicate.

When a girl, she could never sew long at a time without getting a pain in her side. She married a hard working industrious mechanic, whose trade was not very lucrative, yielding barely enough for a support. Her health after her marriage was but little improved, and when with several small children she was left a widow, she yielded in her first keen anguish to despair. But a mother cannot long sit in idleness when her dear babes are about her. She could think

of no way of getting a living for them but by her needle, and as she was a neat sewer, she hoped to get work, and earn food and scant clothing at least. But she could get no work. No person knew her who wanted sewing done. She applied to several, and was still without the means of earning a dollar when her last one was spent. Just at this sad moment, the fact of her destitution becoming more known, Mrs. T. —— sent for her.

As she carried home her work the day after the interview, she was glad at heart with the thought that now there was a way of escape at least from starvation. But little more her yearning heart could promise her. Boys' shirts at twelve and a half cents were her first pieces of work. Two of these by hard work she managed to get done in a day. Had they been made plain, she could have finished them early, and had time to give many necessary attentions to her children. But the words of Mrs. T. —— had robbed her of that chance.—"You can stitch the collars of these, any how—you can afford it, I suppose, and they iron better when that is done." The simple and touching—"Yes, ma'am," but in a sadder tone than usual, was the only response.

Next morning she was up early, though her head ached badly, and she was faint and weak, from having sat so steadily through the whole of the preceding day. Her children were all taken up, washed and dressed; her rooms cleaned; and a scanty meal of mush and milk prepared for the little ones, and a cup of tea for herself. Her own stomach refused the food of which her children partook with keen appetites, and she could only swallow a few mouthfuls of dry stale bread.

It was near ten o'clock when she got fairly

down to work, her head still aching and almost blinding her. Some how or other she could not get on at all fast, and it was long past the usual dinner hour before she had finished the first garment. The children were impatient for their dinner hour and she had to make great haste in preparing it, as well for their satisfaction as gain time.

"Mother, we are getting tired of mush and milk," said one of the little ones. "You don't have all the good things now you used to. No pies, nor puddings, nor meat."

"Never mind, dear, we'll have some nice corn cakes for supper."

"You'll have supper soon, won't you, mother?" said another little one coaxingly, her thoughts busy with the nice corn cakes.

"And shan't we have molasses on them?" said another, pushing away her bowl of mush and milk.

"No dear, not to-night, but to-morrow we'll have some."

"Mother ain't got any money to buy it with to-night, but to-morrow she will have some," said the mother, soothingly.

"O we'll have 'lasses to-morrow for our cakes," cried a little girl who could just speak, clapping her hands in great glee.

After dinner, Mrs. T. —— worked hard, and in much bodily pain and misery, to finish the other shirt in which the last stitch was taken, at nine o'clock at night.

Soon after breakfast the next day, she took the four shirts home to Mrs. T. ——, her thoughts mostly occupied with the comfortable food she was to buy her children, with the half dollar she had earned. For it was a sad truth that she had laid out her last dollar for the meal with which she was making mush for her little ones.

After examining every seam, every hem, and every line of stitching, Mrs. T. —— expressed approbation of the work; and handed the poor woman a couple of fine shirts to make for Mr. T. and a calico dress for herself. As she did not offer to pay her for the work she had done, after inquiring a few moments, Mrs. T. —— ventured to hint that she would like to have a part of what she had earned.

"Oh dear! I never pay seamstresses until their bills amount to five dollars. It is so troublesome to keep account of small sums. When you have made five dollars I will pay you."

Mrs. T. —— retired, but with an heart that seemed like lead in her bosom. "When shall I earn five dollars?—not for a whole month at this rate," were the words that formed themselves in her thoughts.

"We shall have the molasses now, mother, shan't we?" said two or three glad little voices, as she entered her home.

For a few moments she knew not what answer to make. Then gathering them all about her, she explained to them, as well as she could make them understand, that the lady for whom she had done the work did not pay her, and she was afraid it would be a good while before she would; and that until she was paid she could not get them any thing better than what they had.

The little things all stole silently and without a murmur away, and the mother again sat down to her work. A tear would often gather in her eye as she looked up from the bright needle glinting in her fingers, and noted the sadness and disappointment pictured in their young faces.—From this style of gloomy feeling she was roused by a knock at the door, and a pleasant looking lady, somewhat gaily dressed, came in with a small bundle in her hand.

She introduced herself by saying that she had just seen some pretty shirts at Mr. T. ——'s, and that she was so well pleased with the work that she had inquired for the maker. "And now having found you," said she, "I want you to make and fit this calico dress for me if you do such work."

"At just half what Miss R.—charges."

"Well, that's something like. It gives me pleasure to befriend any one who is willing to work at a reasonable price. Why this will."

"Yes it will so; and if I keep her at it, or some one else, at the same price for a year, you'll let me have a fifty dollar shawl, won't you?"

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of her children conquered the rising emotion of her pride.

"I have nothing but a little corn meal in the house, and have no money."

A tear glistened in the stranger's eye—her breast heaved with strong emotion, then again all was still.

"I will pay you for this dress beforehand then; and as I want it done very nice, I will pay you a dollar for making it. Can I have it day after to-morrow?"

"Certainly ma'am, to-morrow evening, if you want it."

The dollar was paid down, and the angel of mercy departed. More than one heart was made glad that morning. * * * * *



WATCHES AND JEWELRY.

THE subscribers have just received a new assortment of Watches, Jewelry, Cutlery, &c. Also Silver Spoons and Spectacles, manufactured expressly for the retail trade.

Personal attention paid to repairing all kinds of Watches and time pieces.

STEELE & CROCKER,
Exchange Buildings, 192 Main st.
Nov. 15. 35.

M. H. TRYON & CO.

Woolen Drapers and Tailors, 246 Main-street.

HAVE just returned from New York, with a full and complete assortment of Cloths, Cassimères, and Vestings, which they are now opening and offering to their customers and the public generally on such terms as cannot fail to please all who will favor them with a call. As it would be tedious to mention all articles, we would briefly mention a few extra cloths.

Extra super wool-dyed black.

Extra super wool dyed Invisible and Spanish fly Green.

Extra west of England blue, a beautiful article for Gentlemen's Cloaks.

Super Imperial Green, a beautiful article for frock and over coats, very cheap.

1 piece of rifle green, expressly for over coats, together with a rich assortment of Cassimères and Vestings of the latest styles.

Those who are about fitting themselves out with garments (of any description) made in a superior manner, and in the latest style, will do well to call on M. H. Tryon & Co., 246 Main street, as they are determined to sell either the material or garments as reasonable (if not more so) as can be purchased at any other establishment in this city. We further warrant every article we sell or make, to give satisfaction to the buyer. Call and give us a trial.

Hartford, Oct. 4, 1839. 29

NOTICE.

G. Robins, Jr., having purchased of P. Canfield all his right in the Book Stock, Stereotype Plates, and Copy rights of the late firm of Canfield & Robins, will continue the business of Bookselling and Publishing, as heretofore, and respectfully solicits a continuance of the public patronage. G. R. Jr., would like to be of service to the Friends of Vassar School, Committees, and others, to scenes in Vassar School BOOKS, which he publishes, and which he flatters himself cannot fail of meeting their approbation among which are—

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Hartford, Sept. 9, 1839. 625

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